science. Karma kanda. The latter leads to perishable though
•enjoyable states of existence, a series of births ; while the
former leads to a final and eternal union with the Supreme
Being.
' *Section i—*[lt] 3. Verily, Saunaka, the great house-
holder, coming to Angiras, according to due form, asked, Sir,
what is that on knowing which all this becomes known ?
"4. He said to him, verily, those who know Brahman say
that two sciences are to be known, the higher and the lower.
"5. Of these, the Rigveda, the Yajurveda, the Sama-
veda, the Atharvaveda, Siksha (the sciences of Vedic pro-
nunciation)^ Kalpa (the science of Vedic ceremonial),
Grammar, Niruktam (the science of Vedic exposition),
Chhandas (the science of Vedic metre) and Astronomy ar
lower sciences ; while that by which the undecaying One
can be known is the higher.
((6. That source of things which the wise see is invisible,
intangible, uncaused, uncoloured, without eyes and ears,
without hands and feet, eternal, omnipresent, all-pervading,
extremely subtle and undecaying.
"7. As a spider gives out and takes in (its thread),
as plants grow on the earth, as hairs come out from a living

person, so, in this world, does everything come out of the
undecaying One.
" 9. From him, who is all-knowing and all-perceiving,
whose penance consists in knowledge,
were produced this
lower Brahman, name, form and primal matter."

(The prior operating sensitive particle of the world is
styled lower Brahman, the source of the faculties).

Section ii [l< 8. Fools living in darkness but deeming
themselves wise and learned, wander about, constantly
tormented by various ills, like blind man led by a blind man.
" 9. Fools living in darkness in various ways, natter
themselves with the thought [< we are successful." Since
those who are devoted to deedb (chiefly sacrificial, as pre"